

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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HARTFORD, CONN.

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For the Christian Secretary.

MEMOIR OF REV. ASA WILCOX.

The subject of this memoir was born in Westerly, R. I. Sept. 1, 1764, where the family have resided for several generations, his ancestors being among the first settlers of the town. His father, Isaiah Wilcox, was for 25 years pastor of a Baptist Church in his native place, where he died March 3, 1793, aged 55. From his childhood he was the subject of religious impression. The following particulars respecting this part of his life, are given in his own language, being extracted from his papers after his death.

"By my pious parents, I was early taught the rudiments of Christianity, and the necessity of an interest in Christ. Solemn impressions were made on my mind in early life. When not more than 7 or 8 years of age, I used to retire by myself for secret prayer, although so young that (like Samuel) I hardly knew the voice of him that spoke. Yet I enjoyed some happy seasons in those private retirements. As I advanced in life, my mind became more and more impressed with an habitual sense of the character and holiness of God, with an alarming sense of the evil of sin, and of its just wages, which is death. The common pleasures and recreations of childhood were often bittered to me by the appalling reflection, that 'for all these things, God will bring thee into judgment.' 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' 'Be ye therefore ready also; for in such an hour as ye think not, the Son of man cometh.' These, with many other passages of the word of God, rested with such weight on my mind, that I wrote them down and kept them continually with me, and would often read them as a monitor, to prevent the commission of sin. My anxiety was also great for the souls of my brethren and sisters according to the flesh—at times, my concern for them exceeded my distress for myself. This exercise I could not account for, that I being an undone sinner and under the curse of God, should be more concerned for the salvation of others than for myself—yet so it was.

"It was my constant care, to let no mortal know my distress. In the month of Sept. 1777, being about 13 years of age, I was in the field with my father, when such an overwhelming view of the holiness and majesty of God, and of the sinfulness of sin fell on my mind as I never had before, and which I was never able fully to describe. Of all beings out of hell, I viewed myself the most unhappy, and would gladly have sunk into non-existence—those who have felt the pains of hell get hold of them, can form some idea of my anguish of soul. On another occasion, when returning from abroad, my load of sin seemed intolerable—I stopped, but could not stand, sat down, but could not sit, lay down, but could not lie; had I been placed on a bed of burning coals, I can hardly persuade myself that it would have increased my anguish. Indeed, to be banished from the favorable presence of God, and yetler under the fierce wrath of the Almighty, where the worm dieth not, and the fire is not quenched, was the only condition which I could conceive more wretched than mine, and to be consigned to the burning lake, I expected would shortly be my doom.

"Much of my distress arose from a strong fear, which at times pierced my very heart, that I had sinned away my day of grace, and that there was no mercy for me. At other times, I had strong desires that God would revive his work in the church, and have mercy on the youth. My burden of distress continued with some intermissions from the time before mentioned, (1779) to the spring of 1786. If Moses called the wilderness from Egypt to Canaan a great and terrible wilderness, surely I may give that title to my exercises for about six and a half years—a land of darkness, of doubt, and fiery flying serpents, in which stood the most awful mount in the universe for guilty sinners, viz. Sinai, with its summit enveloped in smoke and flame, and from which issued the voice of words, and the sound of a trumpet waxing louder and louder.

"In the winter of 1785-6, according to my common practice I retired by myself in the evening for prayer, went into the field and knelt down—the heavens bowed, my soul was enlarged in prayer, and O what desires for the glory of Emmanuel, for the spread of the gospel, and the conversion of sinners. The saints appeared to be the excellent of the earth, in whom my soul delighted. The cases of some persons with whom I had had controversy, and presented themselves before me; from my heart I presented them, and found soul delight in pleading with God for their salvation. Jesus himself appeared to be so near that I could almost incline him in my arms. O let me never forget that precious bethel. My soul was happy, I could not tell why—how long I tarried in the field I cannot tell, but it was late when I returned, as I was loth to leave the place. I dedicated myself to the Lord anew—here am I, point the path of duty, and I will do it, saved or lost.

"On Sabbath morning, while listening to my father in family prayer, I felt my mind solemnly arrested, and this intimation distinctly given.—'You must go before the church to-day, and tell them that you have found him of whom Moses in the law and the prophets did write,—that he is altogether lovely, and make a covenant with them, to serve God as long as you live. I trembled at the intimation, and retired to pray; the anxiety of my mind was irresistible,—to go forward in the solemn duty, and yet no Christian; but had vowed to the Lord and dared not to go back. On going to the meeting, where I arrived during the time of prayer, my feelings would not permit me to wait till after the sermon. I rose and asked leave to say a few words.—My trembling anxiety was such, that I was constrained to adopt the language of Eleazar, 'O Lord God of my master Abraham, send me good speed this day.' I then related to the church my exercises and impressions that morning, and at their request gave a relation of my exercises from a child

to contend with the foremost among his fellow men. But God sees not as man sees. He had appointed him a different course. He was made willing to become a minister of the New Testament. He relinquished those pursuits from which he had anticipated wealth and respectability—although during nearly the whole course of his ministry, he was engaged in some plans or schemes for worldly advantage, either for the support of his family, of which they sometimes were in need, or for the ultimate benefit of his children. But in very few of these plans was he successful; and they sometimes brought him into a snare.

(Concluded next week.)

From a Sermon before the Permanent Association

Society.

THEORIES OF INFIDEL WRITERS.

"And hath made of one blood, all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord."—Acts xvii. 26, 27.

That is, God has given to all men the same nature, that they may all receive and enjoy the benefits of the same gospel. These benefits are spiritual, consisting in the eternal salvation of the soul from wickedness and misery; and temporal, consisting in the enjoyment of which belong to a truly religious citizen of a free Christian community; such a community as the principles of the Gospel tend to form. The text, then, in its connexion, brings to view the fundamental doctrine of our declaration of Independence—that 'all men are created equal;—endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.'

As the doctrine of the existence of God lies at the foundation of all that is valuable in morals, yet, in our misunderstanding and misapprehension, is the main instrument of inflicting upon the world all the evils of superstition, fanaticism and religious tyranny; so this doctrine of natural equality lies at the foundation of all that is valuable in the political relations of men, and yet, when misunderstood and misapplied, is the most powerful of all political doctrines in the destruction of good and the production of evil. As we are met to hear our part in alleviating some of the evils which flow from an outrageous violation of this principle, it cannot be deemed inappropriate to consider some of its possible, and of its actual applications, both for the benefit and for the injury of the human race; for unless we understand the principle which has been violated, we may not understand the remedy.

And first, of its misapplications. I will quote to you from a scientific expositor of the doctrine, as held early in the French revolution. I quote from a work 'published for the first time in 1793, under the title of the French Citizen's Catechism; intended for a national work.' The author says,—

"Here is the primordial basis, the physical origin of all justice and right.

"Whatever be the active power, the moving cause that governs the universe, since it has given to all men the same wants, it has thereby declared that it has given to all the same right to the use of its treasures, and that all men are equal in the order of nature."

"Secondly, since this power has given to each man the necessary means for preserving his own existence, it is evident that it has constituted them all independent one of another; that it has created them free; that each is absolute proprietor of his own person."

"Equality and liberty are therefore two essential attributes of man: two laws of the Divinity, constitutional and unchangeable, like the physical properties of matter."

"Now, every individual being absolute master of his own person, it follows, that a free and full consent is a condition indispensable to all contracts and all engagements."

"Again, since each individual is equal to another, it follows, that the balance of what is received and what is given should be strictly in equilibrium; so that the idea of liberty necessarily imports that of justice, the daughter of equality."

"Equality and liberty are therefore the physical and unalterable basis of every union of men in society, and consequently the necessary and generating principle of every law and of every system of regular government."

Let us inquire what use has been made of the principles here laid down. One principle is, that 'the cause that governs the universe has given to all the same right to the use of its treasures.' I am unable, for want of suitable documents, to show how much influence this doctrine had on the numerous sweeping confiscations of the property of the rich, which took place during the French revolution;—but I will read to you a few words of a kindred spirit in England. He says—

"What is the criterion that must determine whether this or that summing up of contributions to the benefit of a human being, ought to be considered as your property or mine? To this question there can be but one answer—Justice. Let us then recur to the principles of justice. To whom does any article of property, suppose a loaf of bread, justly belong? To him who most wants it, or to whom the possession of it will be most beneficial. If justice have any meaning, nothing can be more unjust than for one man to possess superfluities, while there is a human being in existence that is not adequately supplied with them. If religion had spoken out, and told us that it was just that all men should receive the supply of their wants, we should presently have been led to suspect that a gratuitous distribution to be made by the rich, was a very indirect and ineffectual way of arriving at this object. The principal object which it seems to propose, is to place this supply in the disposal of a few, enabling them to make a show of generosity with what is not truly their own, and to purchase the gratitude of the poor by the payment of a debt."

In this country it has been argued, 'That the world belongs to all men equally, and labor belongs to those who perform it, are conclusions as inevitable as that a man's right hand is his own.' And on these grounds a convention was proposed and publicly urged, in the State of New York, in the year 1830, which should order,

"An immediate abolition of all debts.

"An inventory of all real and personal property within the State.

"A census of all the inhabitants, white or black.

"An equal division of all the property, real and personal, among such citizens indiscriminately, as have arrived at the age of eighteen, without regard to color."

"An apportionment of a full share to every citizen, as he shall hereafter arrive at the age of eighteen.

"The abolition of all interest on money, and the right of making wills."

Do you say there is no danger that men will reason thus? I answer, men have reasoned thus, and have been very confident in their reasonings. They have published them with the intention of inducing nations to adopt them. The party, from one of whose organs the last extract was taken, professed to have 20,000 followers in the city of New York alone, and nominated its candidate for the presidency of the United States.

The rights of property being thus reasoned away from us, let us see what is to become of civil government. We are told, annually, that the Divinity has 'constituted' men 'all independent one of another; that it has created them free; that no man is subject to another; that each is absolute proprietor of his own person.' Now I ask, how shall government over such 'independent' beings begin to exist? By the voice of the majority? The majority may agree together as to what they themselves will do; but where do they get their right to control the minority, who are 'constituted independent' of the and are 'absolute proprietors of their own persons?' The author of this system counts on a form of society perfect, except one 'according to which each one, uniting with the whole, shall yet obey himself only, and remain as free as before.'—On this principle, it is plain, there can be no government at all. The logical inference is clearly stated by the English writer already quoted. He says,—

"That coercion of a municipal kind can in no case be the duty of the community. Coercion can, at no time, either permanently or provisionally, make part of any political system that is built upon reason. Punishment—at least so far as relates to the individual, is impious. The infliction of stripes upon any body can throw no new light upon the question between us."

Here criminal jurisprudence is annihilated at a blow. Every commitment to the state prison, we are taught, is an act of 'injustice.' Its walls ought at once to be treated as those of the Bastille have been.

But what then? Shall we submit to all the violence which the wicked see fit to inflict upon us? This would be intolerable. Hear our author further.

"But as long as nations shall be so far mistaken as to endure a complex government and an extensive territory, coercion will be indispensably necessary to general security. It is therefore the duty of individuals to take an active share upon the occasion, in so much coercion, and in such parts of the existing system, as shall be sufficient to prevent the inroad of universal violence and tumult."

Here we have what our author calls 'the abolition of law'; and we have, as its substitute, the application of force, at the caprice of 'individuals.'—If these individuals amount to a majority, they can, while they avoid all use of 'coercion' and infliction of 'punishment,' impose upon the refractory such 'restraint' as they deem necessary, by the use of the cannon or the guillotine. True, this is a violation of their principles; but they are forced to violate their principles in order to maintain them; and in the violation they know no 'law,' for 'law' is abolished."

But we have not done yet. Listen to another extract.

"Are not all women 'endowed with certain unalienable rights, among which are life, liberty, and the pursuit of happiness?' Are not governments (both matrimonial and legal) 'instituted among men to secure these rights?' Do not marriages, as well as governments, 'derive their just powers from the consent' of the contracting parties? 'Whenever any' marriage (be it of a king to his subjects or a husband to his wife) 'becomes destructive of these ends,' is it not right that it should be dissolved?"

You easily see how, on this ground, a claim might be advanced for women to vote at elections, and to hold every kind of civil and even military office, just as men do; and on this ground, 'the monopoly of legal authority' by men has actually been made a subject of complaint in this country. But let this pass. Hear another extract about marriage. 'Marriage is an affair of property, and the worst of all properties. So long as I seek to engross one woman to myself, and to prohibit my neighbor from proving his superior desert and reaping the fruit of it, I am guilty of the most odious of all monopolies. The abolition of marriage will be attended with no evils.'

This theory has not always remained a mere theory. The French Constituent assembly of 1793, commenced the work of altering the laws on this subject. 'Succeeding assemblies went the full length of the principle, and gave a licence to divorce at the mere pleasure of either party, and at one month's notice.' The reason they assigned for this measure, had been too long under the tyranny of parents and of husbands."

This was not the mere work of caprice, or the overbearing of brutal passion. It was an unavoidable inference from the Jacobinical doctrine of the Rights of Man. They must give up their fundamental principles, or come to this conclusion; and to another conclusion too. Hear it from Godwin,—

"It cannot be definitely affirmed whether it will be known, in such a state of society, who is the father of each individual child. But it may be affirmed that such knowledge will be of no importance.—It is aristocracy, self-love and family pride that teach us to set a value upon it at present. I ought to prefer no human being to another, because that being is my father, my wife, or my son, but because, for reasons which equally appeal to all understandings, that being is entitled to preference. It will be then thought no more legitimate to make boys slaves, than to make men so."

And why should it not be so? Have not children, as well as women, 'certain unalienable rights, among which are life, liberty, and the pursuit of happiness?'

Further extracts, in abundance, are at hand, but I will not use them. Enough has been said, to show that the doctrine of the natural equality of men may

be so misunderstood and misapplied, as to overturn a government whatever, whether of nations, states or families, and to teach us that reasoning is not always to be esteemed sound, because it appears, at first view, to rest on that foundation.

The fallacy of all this reasoning is easily shown. We have only to ask what is meant by the proposition, that all 'men are created equal.' Equal to what?—to whom? To full grown men? Certainly, we are told in ancient fable, sowed the earth with dragons' teeth, and there sprang up a crop of full grown men, ready armed for battle, who fought with engaged in a war of extermination against each other. Every doctrine which ascribes to men a similar original independence and equality, may be expected to end in similar results. The French revolution was an instance. But men are not thus born. They are born equal to other infants. They are born with an equal claim upon those who are older, for nourishment, protection, guidance, government. They are born with an equal claim on those who are older and wiser than themselves, for that government, that restraint and coercion, without which not one of them in twenty would ever live to be a man. They are born with an equal claim upon the state, for the enacting of such laws as shall secure these benefits to them; as shall fit them for the enjoyment of freedom, and make them freemen. They have a claim for such laws as shall do this in the most speedy and effectual manner which the circumstances of society permit.

It is not true that all children, throughout the whole earth, have a claim of the same laws and the same instruction. The child of an Esquimaux may not demand of his parents the same education that is due to a child in Vermont; for the parent cannot give it, and no one is bound to perform what is impossible. Esquimaux children, then, have no claim on the Esquimaux community, for laws requiring such an education; but they have a claim on their parents, and on the community, to do all that their circumstances render possible, toward fitting them for all the rights and privileges in that country; and they have a right to such laws as shall secure to them the enjoyment of Esquimaux freedom, whenever they are fit for it.

On this principle we practice. The state takes such measures as it judges necessary to fit its children for the station of freemen. With these privileges we expect them to be fit for that station at the age of twenty-one; and from the necessity of having some general rule, and not because the number three times seven has any magical power to confer 'natural and unalienable rights,' we enact that 'they shall be free at that age. If, however, one shows himself so manifestly unfit that he cannot be safely trusted with freedom, we put him under guardianship, or in the state prison, as the case may require. The correctness of this doctrine is so obvious, that I shall spend no time in proving it.

Missionary Intelligence.

From the Am. Baptist Magazine.

EXTRACT FROM MR. MASON'S JOURNAL.

Karen Sabbath Schools.

Dec. 10.—Khat Creek Village.—Agreeably with my promise to these Christians, when here a few days ago, I have been spending the Sabbath here with Mrs. Mason, and administering the Lord's supper.

We have had a delightful season with about twenty of these sons of the forest, several having come over from the other village. One great object I have before me, is to see that all the children of the Christians, at least, are taught to read their own languages. Such are the habits of the people that the only practicable way in which this can be accomplished, is by the Sabbath School system, and this I hope to introduce into every Christian village. I made a little experiment here. Seven individuals, who could read a little Burman, but who had never seen a syllable in their own language before, learned the lesson I had prepared, consisting of a few questions and answers from the catechism, perfectly, in a couple of hours; spelling each syllable, and recognizing each character with ease. The eighth, who completed my class, was a girl of the east side of the mountains, who read the lesson at once. She obtained her knowledge from a younger sister, who had been taught in Mrs. Mason's school.

Interesting Acknowledgment.

Dec. 15.—TAVOY.—It would seem some progress towards truth, for man to see the inconsistency of the erroneous systems in which they trust, as they often do. The principal priest of a Kyoung, in which I spent an hour, laughing at the absurdities of Buddhism, observed, 'It may be compared to the rainy season. Sometimes the wind blows a tempest, and it is cool; sometimes it is calm, and the sun shines out burning hot; sometimes it rains, and sometimes it is fair. Such is the religion of Gaudama,' meaning, that it is full of contradictions. 'Nevertheless,' he added, after a pause, 'I should not dare to give up this yellow garment, and worship the eternal God. I have been educated in this religion, and understand it well; you have been educated in yours, and are also well versed in that; but I should not be, and were I to abandon the religion of my ancestors, I might reasonably expect a fate similar to Mung Lo's (r) who, knowing neither his own religion, nor yours, has become an outcast.'

During the conversation, he remarked, 'There are some appearances that your religion, as you say, will ultimately be adopted, and Gaudama's abandoned. I have lately heard from Burmah, that a number of priests have left their kyoungs and gone to trading, while others are marrying, and in various ways transgressing the rules of our order.'

Additional Baptisms in 1832.

N. B. I had marked several additional extracts to be copied; but from the length of what is already written, conclude to omit them; merely remarking, that on the 18th, I went over the mountain, into the eastern jungle, where the remainder of the year was spent, and where, on the 30th, I baptized thirteen individuals.

FROM BURMAH.

Extract of a letter from Mr. Cephas Bennett, to the Rev. Dr. Sharp, dated Haugan, June 28, 1833, kindly furnished for the Watchman.

REV. AND DEAR SIR.—* * * There has been one more added to the church since I arrived. But the persecution which took place after Mr. Kincaid left for Madras, has produced such a panic, that years

must elapse, ere the Christians or the enquirers will get over it. Every thing belonging to the schools, slates, pencils, black-boards, benches, &c. were seized and carried off by authority. The parents of the children, fined, and the teachers imprisoned and beaten, one of whom carries the scars of the stripes, and will probably while he lives. The other, who was one of our disciples, was beaten less. He however, is now no more. He died a short time since, trusting in Jesus.

Our present Woonkey is a very liberal man, and a good and popular governor with the Burmese. From what I have seen and heard, I am inclined to think he does not like the priesthood, and is forced to be silent, as the present king is much in the priests' leading lines. We look with anxious expectations to a change much for the better, when the heir apparent takes the throne, or the present king dies, all these things are under the guidance of the Lord of Hosts, and the issue will be for his glory.

Yours, &c.

Extract of a letter from Mr. Oliver T. Cutter, printer in Burmah, to a friend in Boston, dated Maulmein, July 24, 1833.

MY DEAR BROTHER—You will have heard that the New Testament is completed and in circulation among the millions of Burmah. Perhaps you can imagine the pleasure I experienced on seeing this precious volume put into their hands. Pray that the blessing of God may attend its distribution. We are now printing a work—a *Digest of Scripture*—which will make about 200 pages 12mo. the last form of which is now in type. We are also reprinting Luke and John—edition, 10,000. Tracts are also going to press from time to time, as they are needed. Brother Hancock is making preparation to stereotype the latter, and will probably commence operations in about a week or ten days. He has also charge of the folding department, i. e. where the books and tracts are folded, tracts stitched, trimmed, &c.—while I have charge of the printing department. Bro. Bennett is in Rangoon, studying the language with industry, distributing tracts, &c. Bro. Kincaid is at Ava. He has met with opposition, but how it will terminate, we cannot yet judge.

Brother Simons was married to Miss C. J. Harrington on the 23d ult. At present, they live inside of the military lines, and he preaches to the soldiers. The rest all live on the Mission premises, viz. Mr. and Mrs. Hancock live in one house, and Mr. and Mrs. Webb are boarding with them, while a building is erecting for their (Mr. and Mrs. W.'s) accommodation; Mr. and Mrs. Brown live in another house adjoining, and Mrs. Cutter and myself occupy the old printing office, and have Mr. Judson to board with us. We are all united, contented and happy, in our several employments, and feel our greatest wants to be, an increase of grace, and spirituality of mind. Pray frequently and fervently for me and for us all, that the work of the Lord may prosper through our feeble instrumentality, and souls be freed from the shackles of idolatry and sin, by the gospel and grace of our Lord Jesus Christ.

The following extracts from letters from brother Kincaid and Mrs. Cutter, to Mr. and Mrs. Wade, will be read with deep interest. We take them from the N. Y. Baptist Register.

Ava, July 6, 1833.

MY DEAR BR. WADE—You wished me to write as often as every three months. I need not tell you how gratifying it is to me to write, and also to receive letters from you. The first of April I sent you off a sheet dated Rangoon. On the 6th of April, in a boat 70 feet long, and 5½ feet wide, we set our faces towards the Golden City. We made a halt in every city, and in all the principal villages; in them all we gave books, and preached the gospel. I visited most of the governors on the way—told them all my business—gave them books, and sometimes maps. Some of them were not wanting in civilities; others were bigoted, and not at all disposed to favor the circulation of books. We met with much that was encouraging, far more so than I expected at the commencement of the journey. As you will probably see by my journal, now forwarded to Dr. Bolles, it is unnecessary to mention particulars. We reached Ava the last of May, entire strangers, without a house, without a friend. After being confined nearly 60 days in a small boat, you will not wonder that we were a little anxious to get a house. No person dare rent a house without a government order; of course I must apply for permission to live on shore. For twenty days before we reached the golden foot-stool, our coming was known all through Ava. For twenty-four days I toiled incessantly, before an order was given me. We have a house near the centre of the city, and about ten minutes walk from the palace. All the houses here are one story, made of wood, covered with tiles, and the one we have has not a single window, and but one door. The only way we can get light, is by making holes through the roof. The verandah is just level with the street, and as the streets are not paved, a cloud of suffocating dust is continually rising. There are fifty tiles per month, but the rent was so high that I refused. I have written to the brethren for advice, whether to build or not. The *old area* in Rangoon is a palace compared with this place in which we now live. I have the promise of a piece of ground on which to build. So much for houses.

We have visitors every day, some days a great number—several government men have called. I do not see any more room for cautious movements here than in Rangoon, yet at present I give books sparingly, and avoid saying much about Gaudama. At evening worship we have more or less of the neighbors to listen. If you ask, what is the prospect? it is that Burmah will receive the word of God; that Burmah will cast away her idols. I have every possible reason to think so; the only thing wanting to bring about an event so desirable, and for which so many hearts are yearning, is just for us to fling away that cautious, timid, unbelieving spirit, and preach openly and constantly, Jesus and the resurrection. The *Awakeners* which you wrote on the Ancon coast, has just that cast, that shape, that independence, that *daring*, which should characterize our preaching; that is a weapon destined, I trust, to do much for Burmah. If you and sister Wade could join us here—why do I indulge this fond hope?—I must not cherish such a hope, but I expect to hail your return to Burmah. You have given the Karens an *alphabet*, and taught them to read; now they cry to you for the Word of God. Oh! that your lives may be spared to accomplish this great work. I often remember you both in prayer, and it is a great consolation that we have an interest in your petitions at the mercy seat. You are now probably in Hamilton; you will see many of our old friends; I expect to see them all, but not in time. I cannot express the feelings which sometimes agitate my mind when thinking of you and sister Wade so far away. If it is the will of God, I feel willing to stay here and labor alone. I have no fear about living here, or going any where among the Burmans. I have suffered a little on two or three occasions; but God, in mercy, preserved us. Here, my brother, is an immense population, and it is our daily prayer, that a little church may be gathered. One man, about sixty years old, calls every day. Of late he gives a little evidence of grace. Yesterday he told me that

he spent most of his time in prayer. He says Christ is his only refuge, and he feels desirous of becoming a disciple. There are a few others who appear to be serious inquirers; but how they will turn out cannot be known.

You recollect Mrs. Good, (one of the French girls) whom you baptized—she is in Ava, visits us often, and we are much gratified with her Christian deportment. She remembers you and Mrs. Wade among her greatest benefactors. I need not mention Rangoon, Maulmein and Tavoy, as you will learn facts more correctly from brethren on the ground.

A few days since, I crossed over the river to Saung; took a view of Dr. Price's house; all that remains is a heap of ruins. I searched a long time for his grave, and at length found it in the city, and buried him. A small tomb made of bricks and lime, tell the place of burial. It is now much broken, and I intend rebuilding it. Many of the government men have spoken to me of Br. Price, and I am inclined to think a good impression is left on the minds of many. I wish much, for some brother to join me in Ava. It would not be prudent for Br. Judson to come as long as the present king sits on the throne—whether any other man will feel disposed to enter this field, I cannot say; for my own part, I see no reason to hesitate. I have examined the prison, its inmates, its overers, its chains, altogether, it is a picture not easily described. The countenances of some of the jailors, and their whole exterior appearance, gives one a fearful picture of human wretchedness. A dark, lowering depravity, that delights in human misery, is the remains in most of them, a single vestige of moral feeling.

My dear brother, I have many things to write, but I must break off for want of time. How gladly would I sit down by you and sister Wade, and hear all that has befallen you since sailing from Bengal, and how gladly would I write to you every event since we parted. All is well—God has sent you to America for some important purpose. To your dear parents, brothers, sisters, Dr. Kendrick, Prof. Hascall and family, Dea. Olmsted, Paine, and all my dear friends, whom I shall not see in this world, but to whom, before the throne of God, I hope to introduce a goodly company of redeemed Burmans, through their instrumentality saved from hell—to these, and all whom I know, and all who love our Lord Jesus, tender my Christian love. Ask them to pray for us, to pray for the coming down of the Holy Spirit, that while we are prophesying over these dry bones, the *wind of heaven*, still, yet *powerful* as the voice of the Eternal, may breathe its life-giving influence over this vale of death. E. KINCAID.

The letter from Mrs. Cutter is dated

MAULMEIN, July 28, 1833.

*** The school is still in operation—have now thirty-three scholars. Three new ones came in last week, two this. I trust the Lord has planted this school, and will carry it on for His own glory. We feel that we can do but very little for the children, but are enabled at times to commit them into the hands of the Lord, and pray that He would do with them as seemeth Him good. The Christian women are all in good health, and I believe are in peace with each other. They come to me every week, as usual, to pray and converse. I get very much fatigued some days, as I have them all. But the pleasure I receive in having them come, amply compensates for all the fatigue I endure, and affords a satisfaction not to be derived from any other source.

Mee Bika has been restored to the church, and seems to be doing very well. Three weeks since, Br. Judson baptized three new born souls. One, a Karen, 71 years of age, one was Moung Thah Doon. The other was Miss Cummings' teacher, a brother to the young man who married Mah A's sister.

Br. Kincaid is at Ava; we have received letters from him to day, which greatly rejoice our hearts. He says there were two hundred at the house yesterday to hear the gospel. He adds, "This morning, while I am writing, twenty-one persons are sitting before me, inquiring the way of life." It does seem that the Lord's set time to visit Burmah had come.

July 31.—Things seem to wear a more pleasing aspect here than heretofore. There are now six hopeful converts in this place. Two of them are members of our school. I trust the Lord's Spirit is with us. This is what we did not expect. "Oh! for that faith which needs no mountains, and regards not the deepest valleys."

ASIA MINOR AS A MISSIONARY FIELD.

The following article, rich in historical recollections of a sacred character, will be the more acceptable to some of our readers, as it describes the field of labor for which Mr. Johnston has embarked, who is the first foreign missionary from our Seminary, and from the Synod of North Carolina. It is the substance of the instructions of the Committee of the American Board, to Messrs. Johnston and Schneider, designated to Broosa in the ancient Bythinia—*Southern Red. Tel.*

Broosa, the city to which you are designated, is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated in Bythinia, at the western base of Olympus, it is eighteen miles from the sea of Marmora, somewhat over a hundred miles from Constantinople, by way of the ancient cities of Nicomedia and Nice, and about one hundred miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravanserais, mosques, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed, the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways, substantially built and paved. There was Ephesus, whose temple of Diana was accounted one of the wonders of the world, at a time when the world was more distinguished for architectural wonders than it is now. There was the powerful and renowned kingdom of Lydia; and Sardis, its capital, and the residence of a long line of monarchs. There was Ionia, noted for its arts and learning beyond all other portions of the globe, except, perhaps, the little state of Attica. There, paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendor of literature, and the force of genius, were all arrayed on the side of super-

stition; as if it were the intention of the all wise God, to demonstrate the baleful influence of mistakes concerning his nature upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

Apostolic Mission to Asia Minor.

It was against these "things that are mighty," that the "weak things of the world" were arrayed, when the church of Antioch in Syria, at the command of the Holy Ghost, sent a Christian mission into Asia Minor. That mission was composed of but two missionaries; one a young man from the schools of Tarsus and Jerusalem; the other a native of Cyprus, and perhaps more advanced in years. Behold them landing at Pamphylia, with a single attendant, and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately. And what was their object? Nothing less than to abolish the splendid ceremonies and bring contempt upon the numerous magnificent edifices of the religion of the country; to subvert a powerful priesthood, upheld by an interested government, and by thousands of interested artificers and tradesmen in every city of the land; in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the printing-press? Had they the Bibles, and Tracts, and school-books to scatter by thousands among the people; and schools, and science, and a well devised system of education? No such thing. They depended almost wholly upon the blessing of God on their personal exertions as preachers of the gospel; and in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new religion predominant, they everywhere inflicted a wound upon the old, which ultimately proved mortal.

Take another view. Behold this same young missionary from Cilicia, entering the port of Ephesus, in a Corinthian galley, accompanied by two mechanics as lay helpers. Why come to that illustrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the temple of the great goddess Diana despoiled, whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet in the space of four years, through the blessing of God on the labors of these missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent. And how greatly was the end disproportioned to the means—doubtless that the excellency of the power might be seen to be of God, and not of man. And there it was everywhere in Asia Minor.

That blessed Spirit who directs missionaries, and without whom they can do nothing, saw fit to forbid the labors of Paul in Bythinia. This field was reserved as it would seem, for the Apostle Peter; and we find the gospel firmly rooted there, when Pliny, the celebrated Roman governor of Bythinia, came into the province, not many years after the death of that apostle. There, too, was held the Council of Nice, the most celebrated religious convocation of record; when, though less than 300 years had elapsed since the crucifixion of Christ, the sceptre of imperial Rome was laid at the feet of the Christian church.

Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the Church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "a shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impieties. There is now no trace of the faith that was once preached; the candlestick has been removed from the station where it was planted by the apostles—the traveller looks down from the heights of Prius, Corissus, and Paetynus, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-bird's cry, the barking of Turcoman dogs, or the impressive tones of the muezzin from the ruined towers of Aisakul—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardinians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion, they were to be subjected. There are now no Christians in either. A few mud huts in Sart, represent the ancient splendor of Crenaeus; and the nodding ruins of its acropolis, with the colossal tomb of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea, the scene is far more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has not been so severe; but the foretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an hour of temptation; the heathen priest, the Roman emperor, and the Turkish sultan, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

You will find, however, brethren, that little more of the Christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But you will be interested by the reflection, that the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone most brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy. And in the cities of Smyrna and Philadelphia, it will doubtless be rekindled; as well as among the mountains of Pisidia, Phrygia, Galatia and Cappadocia, and upon the plains of Cilicia and Pamphylia, Pontus and Bythinia, and those which look out upon the Aegean Sea.

Lieutenant Farewell, of the navy, was induced, for the sake of carrying on a trade with the natives, to fix himself at the bay of Natal, on the coast of Africa, under the sovereignty of a chief named Chaka, one of the most inhuman and monstrous characters that ever existed. The accounts of him by the Lieutenant, appear scarcely credible. He puts to death men, women and children who oppose him; he keeps 1200 concubines, and those of whom he becomes tired, he distributes among his officers. He suffers no one to see him eat or drink; his chiefs approach him in a crawling attitude, and if any one should laugh, or smile, or cough, or sneeze, he is

put to death. One ugly person disturbed the serenity of his features, he called out, "take that man away and slay him; he makes me laugh."—*Quarterly Review.*

For the Christian Secretary.

DEAR BROTHER CANFIELD—

We live now in an age of the world which many prophets, if not apostles, would have rejoiced to see—an age which calls loudly upon all professed followers of Christ to rise and trim their lamps. The rays of millennial glory seem to beam across our hitherto dark world. The heathen are calling louder and louder for the Bible, for Tracts, for missionaries, and for some special acquaintance with those truths that shall lead them to the knowledge of the true God and his Son Jesus Christ. The islands are literally waiting for the law of God. The time also appears not far distant, when men shall beat their swords into plough-shares, and their spears into pruning-hooks—when wars and rumors of wars shall be no more heard.

But, my dear brother, are not our churches asleep? When has there been such dearth of real, holy, active piety in the churches, as at present? Does not worldly policy, worldly-mindedness, pride, self-indulgence, the love of pleasure more than the love of God, pervade the minds of God's people of every name? What shall be done to awaken us? Cannot some of your numerous subscribers and essay writers furnish the Secretary with some stirring appeals that may perhaps be blessed of God to electrify the churches?

An esteemed brother in the ministry has recently favored me with his views on this important subject, and as his sentiments so perfectly coincide with my own, I cannot better express my own feelings than to copy a few extracts from his interesting letters.

He says—"Oh, how it would rejoice my heart to disclose its burdens to my brethren, and have them cast my views, if they are wrong. The world has thrown its fatal influence over the church, or I know nothing by what appears. I speak of the church at large. Why else is there so much trembling fear of being actually pious? What else has produced the dreadful paralysis of faith, of love, of zeal, of self-denial? To what other cause can we trace the pride, the extravagance, the neglect of duty in the churches? To what other than a desire to please self, or the world, are we to attribute the fact of ministers of ability starving the souls of men with [dry doctrinal] discussions for sermons, devoid of the stirrings of divine union upon themselves or others? Why, oh why do not more of them pray fervently to God—pray and study the Bible till the heart is on fire with the love of God and souls, casting themselves entirely upon him, and thus come forth glorified for the onset with sin and Satan, fearless of the frowns as unobtrusive of the applause of the world? Would not lips thus moved drop the doctrine of Jesus upon thousands, as the small rain upon the tender herb? Under the words of eternal life emanating from such preachers, could sinners go from year to year unmoved, unsaved?"

"O, how sunk the church of God! how comparatively feeble her ministry! how triumphant is sin! Help, Lord, for vain is the help of man. I stop, dear brother, lest you may think me censorious. No, no; for different are my feelings. Mourning prevails over any joy which the general aspect affords. Much is doing in which we can but rejoice; but how little is that much, compared with what it would be, if the church of God were to shake herself from the dust, and in all her spirituality of feeling, and panoply, come fully up to the help of the Lord, to the help of the Lord against the mighty. How are these things? why are not ministers so clothed with salvation, that saints shall shout aloud for joy? Was it not promised? what hinders the fulfillment? Is it because such things are unfashionable in this polite age of the church? If not, what is it? I stop again, wishing we could have an hour together; because when I have heard you preach, something whispers, 'he feels as I do.' Do write me anything that will reconcile me to the present state of things, or let our hearts unite in prayer to God for salvation. My heart needs more grace in all its forms; Lord grant it to me—to you—to all."

Again this week he writes, in answer to my reply—"My remarks to you were the irrepressible effusion of feelings long smothered, poured out in the hope of meeting a response in some bosom; which if they failed to meet, my mind would have been strongly inclined to doubt their validity, and, if possible, to banish them from my own bosom, and persuade myself that my spiritual vision was strangely perverted. But oh, I cannot believe it! When I read and reflect upon the overwhelming language of Christ and his apostles, comparing what I am, and what is seen and heard, truly I am lost in amazement, and should have no hope, but for the declaration, 'the Lord God omnipotent reigneth, let the earth rejoice.' What language is this of Paul, 'I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have kept the faith.' &c. It suggests to my imagination a man in possession of an *invaluable jewel*, and who is assaulted by foes within and without, contending to despoil him of his all. With these foes, (objects, circumstances, besetments, allurements, misgivings, impurities of nature, wicked men, devils, and heresies,) he is conflicting to preserve that which is every thing to a Christian—his RATH. Without this he cannot please God. This purifies his heart, sustains his love, overcomes the world; but without this, as an unbeliever, he must be forever lost. But this warrior is far from the place of his rest. His *course* must be run, to bring him to the wished-for place of deposit, where he may tender his jewel, and in exchange receive a crown. This course he runs, rugged and dangerous however it may be, and sees at last the glory that awaits him. O, when I think of this and other scriptures representing the elevation of the Christian calling, (see Philip. iii. 14.) I feel that I am nothing. I want a heart penetrated, inflamed, subdued—a heart overwhelmed with the sublimities of the gospel, and such views of the worth of souls as I never had. Wonder fills my mind that myself or any other one, called a servant of Jesus and the church, can be entangled in the gossamer and tinsel of the world, and take airs of consequence, as though any dignity or fame were worthy to be accounted of, save what springs from being accounted of the Lord a faithful servant. But I must stop. A business letter was all I intended, and here I am, lost in an ocean of thought, shoreless and fathomless."

As the above extracts are so long, I will not trouble you with any addition, but believe it a subject of serious attention, and if you deem the above worthy of an insertion in the Secretary, as a means of provoking others to think, act, and write on the sentiments advanced, they are at your service.

AMICUS.

For the Secretary.

Extract of a letter to the Editor, dated

Colebrook, Feb. 4, 1834.

My Brother, The state of my health is low, and I have been unwell for about four months. My infirmity is complicated, and the prospect of my recovery is distant and doubtful. I am, however, able to attend public worship, and to speak from fifteen to twenty-five minutes.

There is a religious excitement pretty much over this town; and I trust the Omnipotence of that grace which is sovereign and free, has brought "strangers to subscribe to the Lord, and to surname themselves by the name of Israel." Some preach Pelagius, some Jacobus Van Harnum, or James Arminius, some Socinu—some John Wesley, and some Protestant Taylor; and I hope there are some who preach the Lord Jesus Christ. If the Lord does not bless men who are in error, he will bless no man, for none are free from it. David saith, 'I have seen an end of all perfection.' Notwithstanding the flood of error which is cast out in this day, the Lord will not cast away his people whom he foreknew. Purchased by his blood, they will be saved by his grace.

Yours affectionately,
ASAHEL MORSE.

For the Secretary. MORE NEW DIVINITY.

Mr. Editor,—

Your motto is, "What thou seest, write, and send unto the churches;" and I think in this day, when error comes in like a flood, it becomes the Secretary, like a faithful scribe, to write the sentiments of the New School, as they shall be broached, and send them out to the Churches, with a warning against them. Like Unitarianism in Massachusetts, the New Divinity will be developed gradually, as the honest souls who attend where it is preached, can be trained to bear it.

On Friday afternoon of last week, I had an opportunity to hear one of the modern system men. I will name a few of the sentiments which I heard advanced by him, and the passages of scripture which at the time occurred to my mind. Never, but once, and then from a famous Socinian in Boston, did I hear such a tissue of unscriptural sentiments.

"Men are not converted by the power of God, but by the power of argument." "Our gospel came to you not in word only, but in power," &c. "We have this treasure in earthen vessels, that the excellency of the power may be of God." "The Gospel is the power of God unto salvation."

"To direct sinners when awakened, to come to Christ, is to make a crooked path for your feet; for they will take right hold of Christ, and find comfort. They must submit to God before they come to Christ." Then the jailer "came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved," &c.

"Some pray for God to give them a new heart; this is not right: God requires that you should break your own hearts, and make yourselves new hearts." "Create within me a clean heart, and renew a right spirit within me."

"To say you can do nothing in your own strength is to make a crooked path for your feet; you have no other strength in which you can do any thing." "I will go in the strength of the Lord God." "I can do all things through Christ which strengtheneth me." "When we were without strength, in due time Christ died for the ungodly."

I will add no comment. I will however say, I cannot believe that all the people who attend at the place of worship in this city, where I heard the above opinions, if they really understood the sentiments to which they virtually give fellowship, would approve of them any sooner than

GAMMA.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 15, 1834.

ORDINATION.

On Wednesday last, at 2 o'clock, P. M., the Rev. John Holbrook, late of the Newton Seminary, was ordained to the pastoral office of the Baptist Church in Wethersfield. The services were as follows:—Reading scriptures by Dr. George B. Atwell; Introductory prayer by Dr. Simon Shailer; Sermon by Dr. J. Cookson, from 2 Cor. iv. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Ordaining prayer by Dr. Wm. Bentley; Charge by Dr. G. F. Davis; Fellowship by Dr. N. Hervey; Address to the church and society by Dr. F. Wightman; concluding prayer by Dr. A. Bolles. A full assembly attended their interest in the services of the occasion, by serious and patient attention. In the evening, according to previous arrangement, commenced a series of religious exercises. Brother S. Shailer preached from 1 Peter, iv. 17. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" The object of the preacher was mainly to arouse the church to action and devotion. He was followed by addresses of similar import, by brethren B. S. and Hervey. The present operations of the Holy Spirit among the people in charge of brethren Shailer and Hervey, enabled them to introduce the narration of facts which appeared to make salutary impressions upon many minds. The feeling indicated at the close of the evening, induces a strong hope that the great Head over all things to the Church will deign to render the meetings a blessing, and fill the hands of his newly inducted servant with successful labors, for which much earnest prayer is being made. May these prayers enter the ears of the Lord of Sabaoth, and a season of refreshing from his presence be granted to this almost discouraged branch of Zion.

PARLEY'S MAGAZINE.—This beautiful and useful publication for families and youth has already acquired extensive patronage, and is still more and more appreciated. Being now united with the Juvenile Rambler, and having acquired also the services of the late editor of the Rambler as editor of the Magazine, it is intended to increase yet farther the interesting features of Parley's Magazine. We cordially recommend the work to the public. Mr. F. J. Huntington is agent for this city.

MALCOM ON MARRIAGE.—We have received and read this treatise with no slight degree of interest. Without presuming to pass sentence upon it, pro or con, we do say, that strong arguments are adduced, and an array of names worthy of great consideration, in favor of the author's theory. Nor do we think the subject unworthy of immediate and prayerful examination by every disciple of Jesus Christ. We hope that a large class of professors may be found, who, in reference to the reasoning upon the second item in his chapter of objections, will reply in the language of scripture, "He that is able to receive it, let him receive it."

My ADVENTURES.—This is a well told story of adventures in Portugal, during its invasion by the French. It contains many fine sentiments, mingled with tales of blood and carnage in war. The book is got up in a neat style, contains 200 pages, and is published by J. Loring, Boston. We cannot refrain from asking the question, Is it the best way to teach youth religious sentiments, by fictitiously blending conversation and piety with war, so intimately that neither shall appear incompatible with the other?

Pioneer and Journal.—This is the name of a new weekly paper issued in this city, by F. G. Comstock, editor and proprietor, at \$1.00, per ann. It is devoted to the cause of *abstinence* from ardent spirit; for this seems now to be the only appropriate term by which to distinguish it from another new paper just started, by an association in this place, and called the *Examiner*, which is devoted, as is said, to the cause of Temperance; meaning by this to advocate the temperate use of all kinds of spirits as a drink. This, in our opinion, to the extirpation of drunkenness, precisely what the rearing of cotton is to the extirpation of cotton manufactures in all nations. We sincerely hope the *Pioneer* will meet with deserved and extensive patronage.

Mr. Denison, Agent of the American Anti-Slavery Society, informs us he will visit this city early next week, upon the important subject of his agency. It is hoped he will meet with that attention which the momentous interest of his agency entitles him to receive.

Newspapers.—The number of newspapers and periodicals now issued in this city, amounts to thirteen. Eight of these are weekly publications—one semi-weekly—one daily—and three semi-monthly.

Absence from home a part of the week, and want of room, compel us to defer the debates of the Colonization Society, till our next number.

General Intelligence.

Foreign.

From the N. Y. Daily Advertiser.
ONE MONTH LATER FROM ENGLAND.
After a lapse of weeks, we have the pleasure of announcing the arrival of several ships from Liverpool. We find the people unusually barren of political interests. Money is abundant.

The affairs of SPAIN continued much as they did by the previous arrival. Don Miguel still maintained his position, and Don Pedro was involved in difficulties with some of his court.

The French Minister of War, it was rumored in circles entitled to credit, was in great embarrassment. A deficiency in his department to the amount of \$4 millions of francs existed, for which a bill of indemnity would be demanded.

Incendiarism has increased to an alarming extent in England.

The monks are as much as ever opposed to Don Pedro. They, in one instance, attempted to bribe the commander of the fort at Palma, who led them to believe he would accept, but they bid high enough. They increased their offer—he apparently accepted, and when they came to take possession, he immediately had them arrested and sent to Lisbon, and thrown in prison.

The state of Ireland is truly deplorable, being continually the scene of bloodshed and riot. The houses of citizens are entered in open day, by men armed and disguised, who cruelly treat the inmates, and take possession of any weapons that may be in the house. In several instances, these occurrences have taken place within view of the barracks.

Parliament has been further prorogued to the 4th of the present month.

PARIS, Dec. 16.—The following is from the *Indicateur* of Bordeaux of the 11th inst. received by express:—

"The entrance of Spanish troops upon the Portuguese territory, is confirmed by news which has reached from the head quarters of Gen. Morillo. This officer would not have set foot thereon to pursue Don Carlos, who, after two months' hesitation, has considered that his royal dignity required him to appear upon the soil where the rights of Queen Isabella and his own are to conflict. This display of monarchical courage was not of long duration. Only thirty men of his suit were able to save themselves; and on the 29th, the Prince was at Elvas, where, without doubt, he will take rest after his fatigues, but where either the troops of Don Pedro or those of Isabella will go and dislodge him."

CONSTANTINOPLE.—The incendiaries were yet at work. Another fire broke out in that capital on the 3d of November. It was soon subdued, however.

ALGIERS.—By advices from Bona, it appears that the French had established there a sort of tournament, or joust, which had attracted multitudes of people. Twenty-four officers of the 3d Chasseurs encountered the same number of Arabs at eight different periods, seven of which terminated in favour of the French, and one in favour of the Arabs. This hippodrome contained 1200 persons. The French commandant encountered Jussuf, the Arab leader, and was the victor.

ITALY.—Rome, Nov. 30.—An event has occurred here, which has produced a powerful sensation. A person gave notice to the Government, that a conspiracy was on foot, and demanded a certain reward for the discovery of the same, which, together with full pardon, was promised to him. He directed the police to go to the palace of Prince Ercolani, in Bologna, whose life is the daughter of Lucien Bonaparte, where they would find a quantity of arms in a recess, the entrance to which was behind a certain picture. The alarm of the family may be imagined at seeing the police arrive at night and search every part of the mansion; every picture was removed from the walls, but no arms were found. The informer was given over to justice, and has been sentenced to 3 years imprisonment. Some suppose that he himself has been deceived. In consequence of this the government has resolved to establish a special court of justice to judge of political offences.

CONGRESS.

On Tuesday last week, the Message of the President, stating that the U. S. Bank had refused to surrender the books and papers relating to the Pension fund and the money constituting that fund, produced some fire in both houses. The Message was accompanied by letters between the President of the Bank and the Secretary of War; also, by the opinion of the Attorney General, adverse to the construction of the law assumed by the Bank. The President of the Bank says the duty of paying pensions was no part of the original contract with the Bank; but this burdensome duty was imposed on the Bank by an act of Congress; and that having undertaken this business in compliance with the act, the Bank will obey what Congress has proscribed, until Congress order

wise directs. The President of the Bank says the Secretary of War has no authority to change the system of Congress, and that the directors of the Bank cannot surrender the books, papers and funds committed to them by Congress, unless it be the pleasure of that body to release the bank from that charge; when Congress does so release the Bank, the books, papers, and funds shall be promptly given up. In the mean time, they will pay no pensions, without further instructions from the Commission of Pensions. The Message and accompanying documents, after a warm debate in which strong party feelings were manifested, were referred in the Senate to the Judiciary committee, and in the House, to the Committee of Ways and Means.

On Wednesday last, Mr. Webster made a long and able report in regard to the removal of the deposits.—The reading of it occupied an hour and a half. A motion to print 6000 additional copies, gave rise to a random, spirited debate. The motion was carried.

On Thursday and Friday last, the bill to extend the pension system was discussed in the House.—*Hamp. Gaz.*

In the trial of a suit in New York, on the insurance of an elephant which died on the passage from Calcutta, the captain of the vessel, who had before brought out such a passenger, gave the following deposition.

Among the testimony introduced, was a deposition of the captain who had brought out another elephant, which he described as loving his joke better than his friends. The captain noticed that one of the smaller sails was down, and ordered it to be set. Presently it was down again, without any apparent cause. Having caused it to be re-set, the captain watched it till he saw the elephant reach forth his trunk from his house, loosen the halyard from the pin, and let down the sail. The captain, who thought that his charge had no talent for mischief than for navigation, punished him, and the trick was repeated no more.

This intelligent brute seemed to follow the reasoning animal in his treatment both of friends and foes. If he had a lack of gratitude to the former, to the latter he had none of revenge. The cook sat before him a bucket of sea water, and the elephant filled his trunk with it. Other persons passed him dry and unharmed, but when the cook came up, he was saluted with a water spout which knocked him down.

Osgood, the Forger.—The evils that wait upon an undue thirst for gold, and the temptations which it excites, are strongly depicted in the case of Mr. Osgood, who was lately tried in New York, and sentenced to 14 years imprisonment at hard labor, in the Sing Sing penitentiary. He exhibits, moreover, a striking instance of the fact so generally recognized in this republican country, that a man's merit or demerit depends upon himself, without regard to connections. He is brother in law of the late De Witt Clinton, and citizen Genet, the first minister from France to this country, under the Directory. Naturally too ambitious, yet variable in his passions, and forgetting the means for the end, he rejected all the barriers of prudence and reason, in the most important acts of his life. He commenced his career by marrying his father's chambermaid, after which he fell into dissipation with his family and connections. Embarked in the profession of the law, he was soon found to be guilty of suspicious practices in the business of the insolvent courts. These however were overlooked, because not palpable enough for conviction, and not sufficiently dangerous for alarm. His last acts of crime were the forgery of Pension certificates. He is now at the penitentiary, employed in tailoring. Being rather refractory, he has been flogged twice. It is melancholy to contemplate such a fate, but it is the true consequence of such a course, and illustrates the direful evils of an overweening passion for money.—*Phil. Intelligencer.*

From the N. Y. Daily Advertiser.

ITEMS.

The City Inspector reports the death of one hundred and sixty persons during the week ending on Saturday 8th inst.

The Napoleon brought a considerable sum of specie from Liverpool.

The brig Lady Adams, arrived at Baltimore from the Pacific, brought as part of her cargo, between \$250,000 and 300,000 in specie.

FROM ALBANY.—There are rumors from Albany, of another extensive and disastrous failure—another member of the Regency. We sincerely hope it may not be true, but we have too much reason to believe it is.

FROM UTICA.—The distress is penetrating the interior. From Utica we learn that the Banks have been compelled to stop discounting entirely.

Certain high functionaries are said to be heavily involved in the failures at Albany. Those who have sown the wind, are thus reaping the whirlwind.

One of the young Poles, Mooroski, aged 19, who was severely burnt on the morning of Thursday last, in Broadway, expired on Saturday last, at the Hospital.

The brig Duncan, from New York for Antwerp, was wrecked on the French coast in November. The Captain was drowned. She was afterwards towed to a small port by the fishermen, after plundering her.

A man by the name of Burgess, about to return to America where his family resides, was robbed in Liverpool of £93. He had sold some property in Kent, and his money in sovereigns, was in a bag in his pocket, of which he had been robbed in a public house, into which he had been invited to take a pot of beer by a stranger.

We learn with pleasure that the Messrs. Allens are exchanging the penitentiary for the country, and all, in exchange for their own. This is not only an honorable, but a noble proceeding on the part of these gentlemen. We are also assured, that ultimately, the Messrs. A. will be able to discharge all their liabilities.—*N. Y. Standard.*

Strange Fanaticism.—A brace of enthusiasts from the west, but whether followers of Mormon or not, we are ignorant, came into this village on Saturday night last, on foot, without overcoats or baggage, but withal, with extremely long beards, and professed to be living examples of the power of faith, in promoting and furnishing "the creature comforts." They represented that the Lord kept them warm during the cold weather, and also furnishing them with clothing, &c. by substituting new ones while they slept. An effort was made by them to induce the landlord to look to that source for his bill—affirming that they never meddled with such things—but the landlord, distrusting the security, or doubting their authority as agents to contract such debts, would only be appeased by the cash, which they reluctantly paid and departed.—*Westfield Jour.*

Fancy Fairs.—Persons opposed to charitable and religious fairs, had a meeting in Philadelphia, and published an address to the public, showing the evil consequences of these fairs.

Extract of a letter from Williamsport, Md., dated Feb. 6th.

"The disturbances which have visited this vicinity for some weeks past, appear to have become perfectly quiet. The citizens and the civil authorities, however, seem to entertain the opinion, that the presence of the troops is the cause of the calm, which would be but temporary, should they be ordered from this place. A strong effort will doubtless be made to retain one at least of the two companies, as a National Canal Guard."—*Id.*

Death of Lorenzo Dow.—The N. Y. Standard says, this well known itinerant preacher, died at Georgetown, D. C. on the 2d instant. He was a native of Coventry, in Connecticut. He had travelled extensively in England and Ireland, and there were few places in the United States which he did not visit. He preached in public for more than 30 years, and was a Methodist by profession, though he did not act in connexion with that sect. Few preachers have held forth to a greater number of hearers. He published some years ago, a history of his life, which was marked by interest and adventure.

Fire.—Between 12 and 1 o'clock this morning, a fire broke out in the three story brick building, No. 161, Broadway, occupied by Mr. George Long, as a Book and Stationery Store; and notwithstanding the active exertions of the firemen, was principally destroyed, and the adjoining buildings were materially injured.—*N. Y. Adv.*

Stolen Goods Found.—On Monday last, Mr. Constable Granger seized a horse and wagon, at Canfield's tavern in this city, driven there by two transient persons. On examining a trunk in the wagon, it was found to contain the goods stolen on the night of the 15th of January, from the store of Captain J. Dudley, of North Killingworth. On enquiring for the two men, it was said they had gone to Fair Haven. Messrs. Granger and Parker pursued them, and succeeded in taking one of them at North Branford. He calls his name, Spencer, and is fully committed for trial.—*New Haven Register.*

Shocking Occurrence.—We regret to learn that on Thursday last, a Mr. Hubbard, a respectable citizen of Meriden, was instantly killed by the passing of a sleigh and horses over him, while descending a steep hill near the great bend. Mr. H. was in company with Mr. Crandell, both on foot. They did not perceive the team behind them until it was on them; when Mr. H., in the act of putting up his hand to stop the horses, lost his foot hold, and the horses, and sleigh loaded with boards, passed directly over his body, causing his instant death.—*Saratoga Sent.*

Distressing Accident.—As Mr. Smith Payne of Livonia, and his sister, a young girl of 13, were crossing Conesus Lake on Friday last in a wagon, the ice suddenly gave way, and the unfortunate pair arrived they had sunk to the bottom. Their bodies were soon raised, though the water was sixty feet deep; but the vital spark had fled.

The present Messenger to the Governor and Council (Mr. Manning, of the late firm of Manning & Loring), was formerly a printer in this city, and his Hon. Lieut. Gov. Armstrong, was his apprentice and served his time out in his employ. He relinquished his business here and went to Worcester, where he printed and published the Worcester Spy, then edited by His Excellency Gov. Davis.—*Bost. Patriot.*

A tremendous gale of wind was experienced in the vicinity of Cuyahoga Falls, Ohio, on the 12th ult., much to the discomfort of many of our villagers—taking off the roofs of houses and barns, blowing down chimneys, &c. &c. We have been informed by a gentleman from Medina, that the walls of the New Meeting House in that place, were blown down, leaving the gable ends standing—damage estimated to be about three hundred dollars.—*Ohio Review.*

Musical Short Hand.—A French gentleman, M. Hippolyte Prevost, has invented a method of writing music by short hand, which he thinks, and with some justice, will be found a great acquisition to all the lovers of the science. According to his system, which is exceedingly simple, and yet perfectly adequate to its purpose, music may be written six or eight times as fast as by the ordinary method, and readily adapted to following an extemporaneous execution, while by a slight complication in the process, the harmony of the piece may be noted almost in the same time as the melodic part.

All the hands employed on the Dannsville and Pottsville, Pa. rail road, have been discharged, and the work suspended, owing to the scarcity of money.

Mrs. Blinn, a lady who for some years had been in a delicate state of health, committed suicide at Rochester, by throwing herself into a cistern, where she was drowned.

Two persons charged with the robbery of the bills belonging to the Piscatawa Bank in July last, have been apprehended.

More than one fourth of the deaths in Salem, Mass. during 1833, says the Observer, were officially attributed to Consumption.

Somnambulism.—About two o'clock, on Tuesday morning, Mr. Little, who resides at the corner of Livingston and Norfolk streets, rose in his sleep, went to the back end of the house, 3 stories high, and walked off the roof. He was found in the gutter, where he had fallen; his spine broken, and driven in, the lower part of his body paralyzed, and both his feet badly injured. A portion of the spine was removed by Dr. Rogers—which has afforded the patient much relief. He is now in a comfortable condition.

Forgers Arrested.—The following is an extract of a letter, dated Easton, Pa. Feb. 2.

"This morning, a man who has resided here for some months, his wife and her brother, were arrested and committed to prison. One of the men is identified as the person who lately committed the forgery on the Bank of Virginia. Between three and four thousand of good money, chiefly bills of the United States Bank, and of the Bank of Virginia, were found in their possession. From three or four hundred dollars of counterfeit bills, copper and steel plates, several steel dies, engraver's tools, bank note paper, &c., are among their effects. Suspicion, I understand, also rests upon them for being concerned in the forgery of the Western Bank, last fall. Their examination to-morrow, will probably lead to the discovery of other villanies.—*Philad. Inq.*

Broken the Forger.—Letters received in this city from the authorities at Antwerp, communicate the information that the French forger, who has been arrested in that place by the American Consul and committed to prison. He may be expected here soon, to be tried upon the numerous indictments found against him.

Yellow Fever.—A Halifax paper of the 15th ult. says, "The account received on Thursday morning last, by the Mail Boat from Bermuda, of the prevalence of Yellow Fever on board of some of the ships of the squadron on the W. India Station, is truly distressing. Capt. Agar, of the Arachne, a Lieutenant, and ten seamen of the Victor, and Mr. Crane, purser of the Ariadne, are reported to have fallen victims to it, and the Hon. Capt. Trefusis, of the North Star, is dangerously ill."

Castle of St. Louis, at Quebec, burnt.—We learn from the Quebec papers, the Castle, which is generally termed, has been destroyed by fire. On Thursday, the morning of the 23d, the apartment of Capt. McKinnon, an aide de camp of the Canadian Governor, was discovered to be in flames, and though every exertion was made to arrest their progress, room and story after story caught fire, until the whole was in a blaze.

Lord and Lady Aylmer were obliged to leave in somewhat of a hurry, and take refuge with Col. Craig, while the other inmates, Capt. Doyle, a very gentlemanly person, who had seen service, and Lieutenant Paynter, a promising young man, with a taste for the fine arts, were obliged to follow suite.

A member of the Massachusetts Legislature now in session, has introduced a resolution declaring the failure of the Penitentiary system in that State, and the expediency of petitioning congress to negotiate for land in the South Seas, or elsewhere, as a proper place for the transportation of convicts.

Duelling in New England.—Mr. R. C. Cooper, of Boston, and Mr. Jones of N. Carolina, have seen fit to disgrace themselves, outrage the moral sense of the community, and trample on the laws of their country, and of God, by a Duel.

They at first attempted to accomplish their object at Fitchburg, but one of the party having been arrested and put under bonds to keep the peace in this state, they went to R. Island. They shot at each other, and one of them is said to have been hit, and then agreed to regard each other as gentlemen. Messrs. Gibbs and Root were the seconds in this disgraceful affair.

It is said that the Gov. of R. Island has made a requisition for the persons of the guilty individuals, that they may be duly tried under the law of that State, which punishes such proceedings by exposure on the gallows, with a rope on the neck.—*Boston Recorder.*

Mr. Richard Baxter, overseer of a plantation in Edgecomb County, N. C. was lately killed by one of the negroes belonging to his employer. Two of the negroes were fighting, and the overseer interfering, one of them ran off, was shot at and wounded, and upon being overtaken, he turned upon Baxter and stabbed him so severely as to cause his death in a very short time.

Bones.—The number of bones in the frame work of a human body is 206. One of which are in the feet and hands, there being in each 27.

The quantity of blood in adults is on an average about 20 lbs., which passes through the heart once in four minutes.

Only one tenth of the human body is solid matter. A dead body weighing 120 lbs. was dried in the oven till all moisture was expelled, and its weight was reduced to 12 lbs. Egyptian mummies are bodies thoroughly dried; they usually weigh about 7 lbs.

The lungs of an adult ordinarily inhale 40 cubic inches of air at once, and if we breathe 20 times in a minute, the quantity of air consumed in that time will be 800 cubic inches or 48,000 inches an hour, and 1,152,000 inches in a day, which is equal to eighty-six hogheads.

MARRIED.

In this city, by Rev. G. F. Davis, Mr. Erasmus Kingsley, of New York, to Miss Lydia Taylor, of Chatham.

In this city, by Rev. M. H. Smith, Mr. Charles Barker to Miss Mary Seymour. Mr. David Luther to Miss Martha Spencer. Mr. Alfred M. Williams to Miss Elizabeth F. Shepherd. Mr. George Stewart to Miss Charlotte Smith.

At Suffield, on the 5th inst. by Rev. George Phelps, Mr. Henry M. Todd, of West Springfield, Mass. to Miss Emily M. Heath, of Suffield.

At the Missionary station, Maushiem, Burnham, 23d June last, Rev. Thomas Simons, American missionary, to Miss C. J. Harrington, recently of Brookfield, Mass.

DIED.

In this city, Orrin, son of Mr. Orrin Smith, aged 13 years.

At Monson, Me. Jan. 27th, Mrs. Mary Morley, aged 51, wife of Mr. Roderick Morley, of W. Springfield, Mass.

At Georgetown, D. C., on the 2d inst. Lorenzo Dow, a celebrated itinerant preacher.

At Suffield, on the 25th ult., Mrs. Rhoda Lewis, aged 34, wife of Mr. Warren Lewis, and daughter of Capt. Seth Phelps. The deceased was a member of the 1st Baptist Church in Suffield. She was hopelessly born of God when quite young, and cherished a growing attachment to the cause of Christ, the remainder of her life. Her hope of salvation was in the atonement; she was "rooted and built up in Christ Jesus," and especially towards the close of her life, she "abounded therein, with thanksgiving." During a protracted and painful illness, she cast her cares upon her dear Lord. And as death approached, she was patient, calm, and resigned, committing her afflicted husband, herself, and her friends to the hands of her God, and rejoicing in prospect of the glory due to be revealed. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, it, that they may rest from their labors; and their works do follow them."—*Com.*

At Newark, N. J. on the 3d inst. Miss Lavina Britton, 20, daughter of Mr. Wm. Britton, deceased. The melancholy circumstances attending the death of this young lady, and her sudden removal from the bosom of a large circle of friends, has cast a gloom over many persons, and cannot fail to leave a strong impression of the uncertainty of all earthly enjoyments. She was handsome, well educated, of a lively agreeable turn, contributing much to the happiness of the circle in which she moved. While anticipating the enjoyment of a social circle of friends which she was invited to meet in the evening, the sad accident befel her. On the morning alluded to, she was busy herself in rubbing some brass about the coal grate with spirits turpentine. The bottle fell, and broke, scattering the contents over her black silk apron; at the same time, a coal from the grate set fire to the apron, and she was instantly enveloped in flame, and was seized with such a fit of frenzy and despair, that she involuntarily resisted the efforts of Mrs. Woodruff to extinguish the fire, running from one part of the house to the other, until her clothes were burnt off and her flesh partly consumed. Every means were subsequently employed to save her life; but after two days and nights of the most excruciating pain, she expired. She was soon to have been married to a young gentleman of the city of New York.—*New Jersey Eagle.*

NOTICE.

The Church in Maiden have agreed to hold a series of meetings, commencing on Tuesday, Feb. 18th, at 2 o'clock, P. M. We believe that with us "the set time to favor Zion" has come. Christians in some measure are awake to duty; and while some of the impatient have recently been converted to God, others are inquiring what they shall do, to be saved. These are cheering indications that our contemplated meeting will not be out of season. And while we earnestly invite our brethren from abroad, ministers and all interested in the march of truth, to come and assist us, we would not presume to trust in human effort for the conversion of sinners, any farther than the means are adapted to the end. God will "bless the sower and the seed." We desire that our ministering brethren, especially, will not feel satisfied with merely preaching one sermon, offering one prayer, or delivering one exhortation; but that they will come and remain with us till the close of the meeting, remembering that constant blowing enlivens the flames.

N. HERVEY.

SPECIAL NOTICE.

The Trustees of the Connecticut Baptist Literary Institution are hereby notified that a special meeting of the Board will be held at the dwelling-house of G. F. Davis, in Hartford, on Wednesday, the 26th inst., at 10 o'clock, A. M. As business of great importance to the Institution, will come before the Board, a full and punctual attendance is requested.

By order of the President,
GEORGE PHIPPEN, Secy.

Suffield, Feb. 13, 1834.

NOTICE.

The Board of the Connecticut Baptist Education Society, are hereby notified, that in consequence of the above meeting of the Trustees of the

Connecticut Baptist Literary Institution, their next Quarterly Meeting will be held at the house of Rev. G. F. Davis, in the city of Hartford, on Wednesday, 26th inst. at 11 o'clock, A. M. instead of the second Wednesday in March.

S. S. MALLERY, Secy.

Willington, Feb. 12, 1834.

NOTICE.

THE Managers of the Connecticut Baptist Convention are hereby notified, to meet at the house of Rev. G. F. Davis, Hartford, on Wednesday, the 26th inst., at 2 o'clock, P. M.—The reason of the change is seen in the preceding notice.

JOHN COOKSON, Secy.

N. B. The Hartford Church have invited the next session of the Convention.

Middletown, Feb. 13, 1834.

PARLEY'S MAGAZINE.

CIRCULAR.

To Parents, Teachers, School Committees, and all who feel an interest in the Improvement of Youth.

It is not yet quite a year since Parley's Magazine was commenced. During that short period the number of subscribers has increased to 20,000, and the work has received, every where, the most unqualified approbation. It has found its way to thousands of families, and while it has entertained the social circle, its instructive lessons have, we trust, often had a salutary influence on the juvenile mind and heart. It has also found its way to the school room; and many classes of young pupils have been cheered twice a month by the welcome voice of the teacher bidding them to abide, for a few days, the class book which they have perused and over, perhaps twenty times, and read the pages of Parley's Magazine. The demand for the work, to be used in schools, is rapidly increasing.

Encouraged by such unexampled success, the publishers have resolved to render it still more worthy of so liberal a patronage; and not to trifle their exertions till they see it introduced into families and schools, throughout the whole length and breadth of the United States.

In this view, they have secured new aid in the editorial department. The late editor of the *Juvenile Rambler*, who, in addition to his qualifications as a writer for the young, has the advantage of many years experience as a teacher, will henceforth assist in conducting it.

We propose to present, in the progress of each volume, a great variety of interesting and important topics, among which are the following:—

1. Natural History—Of beasts, birds, fishes, reptiles, insects, plants, flowers, trees; the human frame, &c.
2. Biography—Especially of the young.
3. Geography—Accounts of places, manners, customs, &c.
4. Travels and Voyages—In various parts of the world.
5. Lively Description of the Curiosities of Nature and Art,—in each of the United States, and in other countries.
6. Lessons on Objects that daily surround Children in the Parlor, Nursery, Garden, &c. Accounts of Trades and Employments.
7. Particular Duties of the Young—to Parents, Teachers, Brothers, Sisters, &c.
8. Bible Lessons and Stories.
9. Narratives—Such as are well authenticated—Original Tales.
10. Fables, Fables, and Fables, where the moral is obvious and excellent.
11. Poetry—Adapted to the youthful capacity and feelings.
12. Intelligence—Furnishing Accounts of Juvenile Books, Societies, and Remarkable Occurrences.

Many of these subjects will be illustrated by numerous and beautiful engravings, prepared by the best artists, and selected not only with a view to adorn the work, but to improve the taste, cultivate the mind, and raise the affections of the young to the appropriate and worthy objects. We would make them better children, better brothers, better sisters, better pupils, better associates, and, in the end, better citizens.

We beg the friends of education, especially parents and teachers, to view the matter in this light. Let children look upon the pictures, not as pictures merely; but let them be taught to study them. What can be more rich in valuable materials for instructive lessons than a good engraving?

After this brief explanation of our principles and purposes, we seek the co-operation of all who receive this Circular. Will you aid us, by your influence, in this great work—the formation of mind and character for the rising generation? Will you assist us in our power, in our endeavor to introduce into American schools, and parlors, and fireplaces, the stories and lessons of Parley's Magazine?

Every single number of the new volume will have a strong paper cover, abundantly sufficient to preserve the work in good order for binding, and for use in schools.

The yearly subscription being but one Dollar, our friends will perceive the impracticability of keeping open so many thousand accounts. It is therefore indispensable that we should require payment always in advance.

Two numbers more will close the first year, and we now give this notice that all who desire to continue the Magazine, may signify their intention by a reasonable advance for the second year.

If any of the subscribers should not receive all their numbers they can request the Post Master to notify us of such as are missing, and they shall be sent again free of charge.

Ten Copies free of Postage.

For to accommodate Associations, Schools, and Individuals, for distribution, we will deliver at any Post Office in the United States, free of postage, Ten Copies to one address, for Ten Dollars remitted to us without cost.

LILLY, WAIT, & CO.

Boston, Feb. 1834.

DISSOLUTION.

THE co-partnership heretofore existing under the firm of C. R. & J. F. COMSTOCK, Main street, and COMSTOCK & CO., State street, is by mutual consent this day dissolved.

All persons having unsettled accounts are requested to call and settle them immediately, at the store of Comstock & Co., Main street.

POETRY.

For the Christian Secretary.
A REFLECTION ON THE CLOSED WEEK.

And thou, brief child of Time,
Hast done thine errand here, so fleet thy way!
Unmolested from the hand of God thou cam'st,
And well hast meted out another draught
From vast Eternity's unfailing fount—
Go, speed thy heavenward flight, and tell the tale
Of angels' watchful care, what thou hast learnt
Of erring man.

The dark deciphered page
O'er fraught with black blasphemy's stains—the torts,
The foul, inglorious lusts of earthly pomp—
And all the mazy mists of sin,
Unfold before heaven's retributive law.
And thou hast seen the child of Pleasure tossed
Upon the rocking surge of time, the sport
Of every veering joy—high bales crushed,
Reared on the fabric of some warring hope—
The jealous miser watch his mammon store
Of yellow dust, and give no nobler range
To thought, immortal thought, than in the gaunt,
Bewildered maze of worldly wealth. Go, bear
The deep, abiding curse on high, and swell
The catalogue of time's forever lost—
Go, read the fate of earth's pernicious sons,
Whose famish'd hand and rufous prayer have plied
With anxious toil to melt the iron mask
Of sin, that screens the yellow soul of tyranny—
That Utopia but which stains the 'scutcheon sheet
Of Freedom's new and boasted cloak. Go, bear
The fratricidal page of brethren linked
By Nature's firmest ties, that lawful rot,
Which erst did spread in Eden's glorious realm.
Another boom of time succeedeth this—
Perchance 'twill leave a brighter leaf on high,
For angels' eyes to scan. ZELOTES.

Highland Hills, Feb. 2, 1833.

From the Christian Watchman.
THE FIRST COMMUNION.

The occasion of these lines was the first celebration of the Lord's Supper by a new Baptist Church in Warner, N. H. which had been constituted Sept. 25, 1833, at which time their next meeting house was opened.

The future years! How warmly they come up
Before the mind, in all the many hues
Past time, with its experience of joy
And sorrow, with its prophecy and hope,
Colors imagination's pictured scene.

A little band, just gathered, came around,
For the first time, the table of the Lord—
Was not the banner of blessed love,
Than holy One! above them?—But they came
Feebly, in faith of God, the symbolized flesh
And blood of their Redeemer to receive,
And gather strength for duty. They were few,
Untaught, and weak, and young, but they would bring
The offering of the heart, and ask of God
His light, and power, and ministry of love
To guide and aid them in their willing way.
O how anticipation clusters round
That holy spot a thousand altered forms
Dimly and faintly shadowed!

When the years,
The rapid years have passed, which change the young
To life's full prime, and manhood's strength to old
And weak decrepitude, Oh where shall be
Those who met together thus? Will they come,
Year after year, the same? It may not be!
The changeable page of life's recorded scenes
Forbids the hope. Nay, death will doubtless take
One and another to his icy arms—
Oceans are long may sever loving hearts,
And many a "weary league of distance" part
Those who thus, side by side, have pledged the vow
Of kind fraternity.

Hope, gladdening Hope,
Aye, something sorer, bold, prophetic truth,
The joyous vision of a glorious day,
More beautiful in holiness, brings up
In cheering prospect, to Faith's eager eye.
Shall these new walls reverberate with songs,
Hailing millennial blessedness? Shall prayer
From hearts all clasped in bonds of holy love,
Nor in the midst, one traitor rise to God,
From this sweet spot, just given to His name?
—And who among the band that round this home
Come for a Father's blessing, may go forth,
With the paternal message, to the sons,
Their brethren, lost and straying? Who may bear
Heaven's quenchless torch of truth where mind is crushed
And withered and benighted—without God?
Thou who dost turn the heart, select thine own!
—And where, art thou? where's the void ere long too full,
When all but one are there?—Lord is it I?
May each repeat the question, till the faith
Of blessed immortality doth wake
A welcome for the grave.

Oh, well they lean
On Arm Almighty? Human strength is nought
But very frailty in an hour of strife
Like that they yet may meet. Unparted still,
In heart and action, then may they remain,
Firmly joined to their strong Leader, as they go
Unfading through the danger—all is well.

So when the first solemn is said, or when
The latest of that number meets the grave,
The righteousness of God shall clothe with joy,
And e'en life's darkest dangers, glow in light.
October 20, 1833. M.

PARENTAL INDIFFERENCE.

"There are those," says Mr. James, "who seem to regard their children as pretty, living playthings, that must be well taken care of, and taught by some body or other, whatever will set them off to the best advantage; but as to any idea of the formation of their character, and any of that deep and painful and almost overwhelming solicitude which arises from a clear perception, and powerful impression of the probable connexion between the child's destiny and the parent's conduct—to all this they are utter strangers. Many gardeners show far more intense solicitude about the developing of their plants, far more anxious care about the fragrance and color of a flower, or the size and flavor of their fruit, than some (must we not say many) parents have for the development of mind, in a child. They have young trees which are to bear fruit to all eternity growing up around them, the training of which is committed to their care, and yet they have very little solicitude whether they yield in the world or the next, poisonous or wholesome fruit."—Hall's Lectures.

A little stone can make a great bruise.

From the Religious Magazine.

THE SHIP POLAND.

From the Journal of a Traveller.

The packet ships from New York for Liverpool, London and Havre, have been, for some years, distinguished over all other ships in the world, for the excellence of their construction, their speed of sailing, the extraordinary convenience of their accommodations for passengers, and the nautical skill of their officers and crew. Among these packet ships, there is one which has, in many respects, been pre-eminent among the rest. It is the ship Poland, belonging to the Havre line. She is one of the finest ships in the line, in regard to her structure and the perfection of her finish. She has, however, attracted the special attention of the religious world, by the excellent moral and religious character of her officers, which has diffused over her decks and cabin, an atmosphere resembling that of a Christian family on shore, or rather of a Christian village, for she usually transports over two hundred souls. She is extensively known in the sea-ports as the celebrated temperance ship. The following narrative of a passage in her, may be interesting to our readers, as it affords a little insight into the nature of religious life at sea.

MORNING PRAYERS.

While engaged in my state room the morning after we went to sea, between 7 and 8 o'clock, my attention was arrested by singing upon deck; I recognized the tune as an old and much loved acquaintance. I hastened up the cabin stairs, and found the captain standing in the middle of the quarter deck, with forty or fifty of the sailors and passengers before him. He held the "Seaman's hymn book" in his hand, and half a dozen others among the crew held the same. All were standing. It was the Sabbath; the morning was delightful; the sea was so smooth, and the breeze so gentle that the exercise was undisturbed.

After singing, the Captain took up the Bible, which lay before him, upon the head of a circular skylight, and read the 19th Psalm. The attention and interest manifested by the sailors were very gratifying.

The Captain then remarked, that he thought it best to make the services this morning very short. All hands were much fatigued with the hard labor of a few days past, and the hours of this day would be devoted almost necessarily to the resting of the body. But he would not omit to make a few remarks.

They had all been preserved, he said, from the great dangers to which they had been exposed, during the month past. The dangers and temptations on shore were far greater than those they met with at sea; and he always felt thankful when he was out of port, with all his crew well and safe. He hoped they could unite with him in grateful thanks for the past, and in committing themselves with composure and peace to the kind protection of God, during another voyage.

This was the substance of his remarks; and then he, and many others with him, knelt down for prayer. The Captain thanked God that he had preserved all the crew while ashore, that he had preserved all safely to night off sailing, and that on this pleasant Sabbath morning, they were permitted once more to meet around their family altar, upon the bosom of the mighty deep. He prayed for the world, for all, of every name or denomination, who loved the Saviour, that they might be more united and devoted, and that all the efforts which the followers of the Lamb were making to win the world to piety and happiness, might be crowned with success. He prayed for the "abundance of the seas and the isles thereof;" for all the company of passengers and for the crew, for those who were present and those who were not; for all the respective circles of kindred and friends, to which we individually belonged. He closed the offering by appropriate petitions for a blessing upon the privileges of a sanctified day.

It was a most lovely scene; family religion at sea. In his remarks to the company, the Captain urged upon them to remember the Sabbath day, to engage in the duties of reading the Bible, &c., and to abstain from religious discussions. He desired all to enjoy their own religious opinions and devotions, without interference or interruption.

Soon after the morning service we were assembled around the breakfast table in the cabin, by the call of the steward's bell, and a pleasant party could scarcely be found in any family circle at home.

By a similar service, each subsequent day was commenced, and the first week passed away, with many interesting incidents to beguile its hours. The morning hymn of the Captain and his crew, was regularly heard; but the winds and waves kept many of us too much confined to our state rooms, to unite always in the service. But we must proceed to the description of

A SABBATH AT SEA.

At an early hour, I summoned all my resolution to arise and be in readiness for the morning prayer. As I ascended upon deck, I found the Captain had just preceded me, and had taken his place before the altar. The Bible lay upon it. He held the Seaman's Hymn Book, and was selecting the verses to be sung. The crew, in neat attire than usual, had begun to assemble. It was a delightful morning. The sea was clear and transparent. A fair and fresh breeze was wafting us at the rate of seven or eight miles an hour, over so smooth a sea that the motion of the ship was scarcely perceptible. A cove of canary birds, hanging in the gangway, were busy at their morning carol. And one could almost close his eyes, and imagine from the warm sun upon his cheek, and the rural sounds in his ear, that he was quietly sitting in his own door at home, enjoying the melody of the songsters in his garden.

When all were collected, the crew and cabin passengers together amounting to not far from thirty, the Captain announced the services expected during the day; by an American clergyman and Bishop England, of Charleston, S. C. being on board. He then read an appropriate hymn. A young sailor, with an uncommonly sweet and manly voice, raised the good Old Hundred, and all that could, united in the song.

After reading the Scriptures, and making some suitable and excellent remarks, such as a parent would be likely to make in the bosom of his family, to explain the sacred volume to his domestic circle, the Captain called upon one of his sailors to lead us in the morning devotions. He was young, and had only during the last voyage, expressed an interest and hope in the blessings of the Gospel. His prayer was offered in a low and unimpaired tone of voice, but it was evidently warm from the heart.

After prayer, the little circle was dispersed, each repairing to his respective duties or engagements. One after another of the passengers came upon deck, and there seemed to be a hallowed spirit breathing around, which impressed every one. The suppressed tones of voice in conversation, the perfect order and neatness of every thing on the decks—every rope and line neatly coiled and in its place, and every thing not needed for the day, removed from view.

* She cost about \$50,000.
Although there are seven or eight hundred ships which are testing with triumphant success the effect of temperance principles at sea, few have been so well known as this one, on account of her conspicuous situation in the Havre line of packets.

All these arrangements contributed to make the Sabbath far different from an ordinary day.

Our party at breakfast, when gathered round our table appeared in the Sabbath morning dress. And the countenances, the manner, the conversation and many other unnumbered particulars which distinguish this morning in a pious family at home, were, in various ways, apparent in this cabin.

After the several acts, who in their turn occupied the breakfast table, had finished their morning repast, the company began to collect in different parts of the deck, and I sat myself in groups. Some were reading books or tracts, which the Captain had laid out for the use of the passengers and crew. The steerage passengers, nearly 200 in number, appeared in their neatest attire, men, women and children, sitting around on the spars and fixtures about midships. French and German tracts, provided by the Captain, were seen in the hands of many busy readers.

At length, the hour of service arrived. Seats and chairs were arranged around the quarter deck, for the accommodation of the cabin passengers, the officers and crew. The whole collection from the steerage, mostly German and Swiss, flocked around the little partition, which separated the quarter deck from the ceremony. Very few of them could profit by the ear.

The morning service was conducted as it is in the New England churches generally, with the exception of the whole audience remaining seated during prayer, in order that the mind might not be disturbed by the unsteadiness which a ship's motion occasions, when in a standing posture. It was a scene of no common interest and pleasure. Gentlemen who had been for twenty years accustomed to cross the Atlantic, witnessed for the first time, public worship at sea. And the smooth sea, the pleasant day, the agreeable variety of the voyagers, all added to the pleasures of this Sabbath on the wide ocean.

During the interval of worship, a little circle of the emigrants clustered together in the forward part of the ship, and commenced singing. In a short time, a large proportion of the whole number joined the party, and for half an hour or more, continued the exercise. The tunes were of a very sweet, plaintive character. Some of the voices, too, were fine toned, and the whole style of the performance was in good taste, and in strict conformity with the sacredness of the day. One could hardly help believing from the sweet and melting tenderness of some of the tunes, that they were set to verses which related to those precious themes, to which such music alone is appropriate. They sang in an unknown tongue, yet a heart that could sympathize in the songs of the sweet singer of Israel, could scarcely fail to be touched with notes that seemed to breathe a kindred feeling to those that raised them. In the afternoon, according to notice, the Right Rev. Bishop of England, of the Roman Catholic diocese of South Carolina, conducted the worship of our seaman's assembly. The audience assembled as in the morning. Several minutes passed in expectation of the prelate, when he ascended the companion stairs, arrayed in very gorgeous robes. He had just returned from Rome, where the sovereign Pontiff had bestowed upon him some new official dignity.

As the venerable Bishop approached the captain in such a magnificent attire, it certainly produced a strong sensation upon the assembly. Aaron in his sacerdotal robes could hardly have appeared in more princely attire. There was a simultaneous movement among the whole congregation, as the Bishop with his commanding figure, and imposing dress, took his stand, and crossed himself with the accustomed solemnity of the priests of his church. He read a most excellent and appropriate prayer in English from some Catholic Prayer Book, and then opened a Bible which he had brought in his hand.

"The portion of the Holy Scriptures," said he, "which is read to day in the Catholic church, is the 17th chapter of Luke." It was that chapter which relates to the cleansing of the ten lepers, one of whom only returned to give praise and glory to God. There were some peculiarities in the translation. None, however, of any particular notice, excepting the phrase, "do penance," instead of "repentance."

The exercise was in all parts very judicious and happy. There was nothing exceptable in it, and the good feelings of all the passengers were cordially won towards himself, by the spirit of the sermon. The service was closed by reading a short appropriate prayer, and the apostolic benediction accompanying it.

After the public services of the Sabbath were closed, the passengers generally, both before, and in the evening, were quietly occupied with books, or walking the decks in meditation. Here and there might be seen in different parts of the ship an individual, or a little group, engaged in singing, but in a low tone, that they might not interrupt the numerous readers.

CHOICE OF PURSUIT.

"The first and most obvious truth, in reference to the choice of a pursuit, is that in the constitution of things, it is so arranged that every choice must necessarily present a balance of gain and loss, advantage and disadvantage, good and evil. The author of our being has seen fit in this way to adjust the scales of human condition, with an impartial reference to all that live, as wise and benevolent as it is just, so that the chances of happiness are nearly equal to all the different races and conditions of men.

I view it as a truth, beyond question, that Providence has designed men for the civil state; and as a subordinate part of that plan, has furnished every individual of the species with that kind and degree of endowment, which, rightly consulted and directed, will fit him for precisely that part and place in the social edifice, which he is best qualified to fill. In this way, every variety of aptitude, talent, and capability, of which nature has furnished such beautiful gradations, such infinite shades and diversities, is labelled by the sign manual of the author of our being for the part it is intended to perform. The highest responsibility of the parent and instructor is to ascertain, as far as may be, the pursuit or calling to which his child or pupil is inclined.

The embryo germ of temperament, endowment and character, even in minds of the most ordinary cast, are much more prominent and strongly marked than is generally supposed.

The young, then, who have arrived at that period of life, when the momentous duty devolves upon them of choosing a pursuit, have first to inquire, for what pursuit or calling their temperament, faculties and powers best fit them. As their estimation, usefulness, and enjoyment in life will much depend upon right views upon this point, they ought of course, by patient and close observation, pursued with a fidelity proportioned to its importance, by intense study of themselves, as the changes of their health, propensities and prospects, the fluctuations of their spirits, their tempers, their collisions with their kind, in all the contingencies which befall them, furnish them with the means of forming just conceptions of the peculiar cast of their powers, and the work in life for which their capabilities are best adapted.

It is of infinite consequence that this scrutiny should be conducted by the severest reason, undazzled by any of those prismatic illusions which imagination is so apt to present in the case, and which sober experience will be sure to disappoint. There

are the immense promises of the law, alluring a crowd of aspirants and competitors, the greater portion of whom must fail to realize their expectations.

There are the honors of the physician, binding him by the strongest of all ties, to the affection and confidence of the families that employ him. There is the ministry, with its true honored claims, its peculiar title to be admitted to the privacy of affliction, sickness and death; and its paramount capability of the highest forms of that only eloquence that swells and softens the heart, by bringing its theme home to men's business and bosoms. There are rapidly acquired fortunes and the various range of commerce and merchandize—the growing importance of manufactures on the great corporate scale. There is agriculture, constituted by Providence, intrinsically the most useful and important, and I may add, healthful and satisfactory of all pursuits. To adjust and settle the respective views will be found no easy task. Sometimes in the soberest minds, one view will predominate; sometimes another, and the mind like the pendulum will vibrate between them.

Reason presents one decisive view of the subject. All these chances—all these balances of advantage and disadvantage have long since settled to their actual and natural level. If the law present more tempting baits, and more rich and glittering prizes, over-crowded competition, heart-weakening scramble, difficulty of rising above the common level into the sun and air of distinction, are thrown, as inevitable weights, into the opposing scale. The advantages and disadvantages of all the pursuits are adjusted the same way. He, who is guided in this inquiry by common sense, will comprehend at a glance that it is impossible, in the nature of things, to combine all the advantages, and evade all the disadvantages of any one pursuit. No expectation more irrational and disappointing can be indulged, than to unite incompatible circumstances of happiness. The inquirer must reflect that every imaginary condition has its enjoyments, and in the opposite scale, its counterbalancing evils. It is folly to expect to form an amalgamation of these incompatible elements. Reason can expect no more than that we unite in the calling finally selected, as many fortunate circumstances as possible, and avoid, as far as may be its inconveniences and evils.

Another view of the subject seems to me equally unquestionable. There is more honor, utility and happiness in filling a forward place, in what have been hitherto viewed by the prejudices of society, as subordinate pursuits, than in being lost in the undistinguished crowd of those who peep into what are deemed the superior vocations. A parent ought to choose, for example, to set his son a thriving trader, an industrious and rising mechanic, or a respectable farmer, than an undistinguished lawyer, a dull preacher, or an envious and unemployed physician. No one can help remarking, that a mischievous and misguided pride to push their children in the direction of what are called the learned professions, is one of the growing and enormous follies of the parents of our country. They seem to imagine that they have conferred on their children a kind of patent nobility, when they have thus introduced them into society. This fond ambition of parents becomes the more reprehensible when we remark, that public opinion in our country, professes to have associated no ideas of meanness and humiliation and dishonor, as it has in most countries, with the pursuit of agriculture, merchandize, and the mechanic arts, callings which there is little danger of over-crowding. The universal feeling assumes to be, that

"Honor and shame from no condition rise,
Act well your part; there all the honor lies."

No where, perhaps, on earth, does the employment receive its estimation from the man, and not the man from his employment, in the same degree as with us. We all feel that no place dignifies an unworthy man; and that a respectable one gives consideration to his pursuit, be it what it may.

But having selected a pursuit, nothing can be imagined more effectually to paralyze courage and energy, and dry up the very sources of happiness, than after the choice is made, instead of pursuing the chances of happiness and success which it offers, with unflinching perseverance, to turn an envious and repining eye upon the honors and advantages of another. The settled purpose of perseverance and industry will find success and respectability in any calling.

The parent who has trained his child to no pursuit, no mode of usefully and pleasantly occupying his time, has no mode of discharging the duties of a parent, let him have imparted never so many superficial accomplishments, and what amount of money he may. In a republic like ours, every one, male or female, ought to have a pursuit, an employment."

CHRISTOPHER COLUMBUS.

The life of Columbus affords us a striking proof of the importance of untiring exertions in the pursuit of a desirable object. It should lead us to hope that though we may be blessed with no extraordinary privileges, yet by a proper economy of time, and by well improving the opportunities allowed, we may raise ourselves to some good degree of eminence. This great man sprang from a family so very obscure, that little notice is taken of it, more than to trace his origin. He was not placed at an institution of learning, to be educated, and then permitted without hardship to enter on a learned profession. His fortune was far different. About the first intelligence we have of him, we find him in the capacity of a sailor boy. He engaged in nautical pursuits while a mere child, and continued in this rugged school during a great part of his life. Yet amidst his arduous duties as a mariner, he found time to become acquainted with geography, astronomy, and many other branches of learning not usually studied by persons of his occupation. In the two former branches of learning, he greatly excelled. And who is not astonished at the fruits of his exertions and acquisitions? The continent of America will stand an everlasting monument of the value of his mental efforts, and of his indefatigable perseverance in the execution of his plans. Does not the history of Columbus exemplify this sentiment? But had not nature done more for him than for others? Had she not lavished upon him her most profuse favors? Be it so; yet what would all the natural powers of his mind have availed him, had he neglected their cultivation?

It is not, however, probable, that Columbus possessed any greater natural powers of mind, than do many young men of the present day. It was his taste for study, and the severe discipline to which he subjected his mind, and his inflexible determination to accomplish his object, which placed him upon an eminence so much above ordinary men. But was he not designed by providence to accomplish a particular work? Is it then characteristic of the divine economy to raise men to eminence, without calling into effort their own powers?

It is an established fact, that as in the body, so in the mind, proper exercise strengthens its powers, and enables it to accomplish more than it otherwise would be able to effect.—Zion's Advocate.

Birth Place of Printing.—It is said that the inhabitants of Mentz, a town of the Netherlands, (long celebrated as the birth-place of the art of printing,) have determined to erect a monument to Gutenberg, the great inventor of the art. It is proposed to complete the erection in 1838, which will be precisely four centuries since Gutenberg perfected the

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